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THE CHRISTIAN FAITH AND THE CHRISTIAN LIFE

A Catechism

ON THE .

DOCTRINE OF THE CHURCH

BY THE

REV. R. H. NELSON, *scholar*
" *prof.*



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THE CHRISTIAN FAITH

—AND—

THE CHRISTIAN LIFE

CHAPTER I.

GOD.

QUESTION. Who is God?

ANSWER. God is the maker and ruler of all things.

Q. Where do we learn that there is a God?

A. From the world which He has made, and from the message which He has sent.

Q. How does the world prove that there is a God?

A. We know that some one must have made the world.

Q. If you should look out of your window, some morning, and see a new house being built, what would you ask?

A. I would ask who was building it.

Q. Could it not build itself?

A. No.

Q. Could it come there by chance?

A. No.

Q. Could the world be made by mere chance?

A. No; we can see that some one must have made the world and all things in it.

Q. In what other way do we know that there is a God?

A. He has sent to tell us about Himself.

Q. Whom has He sent?

A. In olden times He sent prophets and wise men.

Q. Whom did He send at last?

A. He sent His only Son Jesus Christ.

Q. Whom has He sent since then?

A. The Apostles and teachers of His Church.

Q. Where do we read about these messages of God?

A. In the Bible.

Q. What does God do for us?

A. He makes the earth bring forth food for our bodies, and He also cares for our souls.

Q. How does God care for our souls?

A. He helps us to keep from evil and to do good.

Q. Why does He take such care of us?

A. Because He loves us as His own children.

CHAPTER II.

THE HOLY TRINITY.

Q. How many Gods are there?

A. There is only one God.

Q. Give a text from the Old Testament to prove that there is only one God.

A. Deuteronomy vi. 4. "Hear, O Israel: The Lord our God is one Lord."

Q. Give a text from the New Testament to prove this.

A. 1 Cor. viii. 4. "There is none other God but one."

Q. What do you mean by the Holy Trinity?

A. I mean that there are three Persons in one God.

Q. Can you understand how this is?

A. No, but I believe it because God has told us in His word that it is true.

Q. What names are given to these three Persons?

A. They are called God the Father, God the Son, and God the Holy Ghost.

Q. Is each of these Persons God?

A. Yes, the Father is God, the Son is God and the Holy Ghost is God.

Q. Are there, then, three Gods?

A. No; these Three are one God.

Q. Give a text to show that the Father is God.

A. 1 Cor. viii. 6. "There is but one God, the Father, of whom are all things."

Q. Give a text to show that the Son is God.

A. 1 John v. 20. "We are in Him that is true even in His Son Jesus Christ. This is the true God, and eternal life."

Q. Give a text to show that the Holy Ghost is God.

A. Acts v. 3, 4. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost. . . Thou hast not lied unto men, but unto God."

Q. You have shown that each of the Three is God, and that these Three are One, now show that they are separate Persons.

A. When our Lord Jesus Christ was baptized, the Heavens opened, the Holy Ghost descended upon Him like a dove, and the Father spoke at the same time from Heaven.

Q. Were there, at that time, three separate Persons, seen or heard at once?

A. Yes; the Father in Heaven, the Son upon earth, and the Holy Ghost descending from the Father to the Son.

CHAPTER III.

THE CREATION.

Q. What does the word "Create" mean?

A. It means "to make."

Q. Where do we read about the creation of the world?

A. In the first chapter of the Bible.

Q. Who created all things?

A. God.

Q. Who wrote the story of the creation?

A. Moses.

Q. How long after the creation did Moses live?

A. About twenty-five hundred years.

Q. How did Moses know what to write?

A. God showed him.

Q. Was everything created at once?

A. No, God divided the work of the creation into six parts.

Q. How long did God take to create each part?

A. One day.

Q. How long were those days?

A. No one can tell.

Q. Were they days of twenty-four hours?

A. Probably not.

Q. Why do you think so?

A. Because when the first days were counted there was no sun or moon.

Q. May these days have meant many years?

A. Yes.

Q. What then does the Bible teach us about creation?

A. The Bible gives us the order in which all things were made, and declares that God was the Creator.

Q. What was created on the first day?

A. The light.

Q. What was done on the second day?

A. God made the Firmament.

Q. What was done on the third day?

A. God divided the dry land from the seas, and He made the earth bring forth grass and herbs and trees.

Q. What was done on the fourth day?

A. God created the sun and moon and stars.

Q. What was done on the fifth day?

A. God created fish in the seas and fowls in the air.

Q. What was done on the sixth day?

A. God created the beasts of the earth and man.

Q. How did God create man?

A. God made man's body from the dust of the ground, and then breathed into him the breath of life.

Q. Did God make man higher than the animals?

A. Yes. God made man in His own image.

Q. Whom did God give to man to be a companion and a help to him?

A. God gave him woman.

Q. How did God make the woman?

A. God made the man fall into a deep sleep, and then took from his side one of his ribs, from which He made woman.

Q. Does the Bible tell us how God could do all this?

A. No, the Bible only tells us that it was done, but we know that God can do all things.

CHAPTER IV.

THE FALL AND ORIGINAL SIN.

Q. When God had made Adam and Eve He placed them in a beautiful garden ; what did He then tell them not to do ?

A. He told them not to eat of the tree of Knowledge of good and evil.

Q. Did they obey Him ?

A. No, the Devil in the form of a serpent tempted them and they disobeyed.

Q. How did God punish them for this ?

A. God sent them out of the Garden.

Q. What do you call disobeying God ?

A. Sin.

Q. What is the punishment of those who sin ?

A. They cannot live with God.

Q. When Adam and Eve had been sent out from God's presence did they find it harder to be good ?

A. Yes, they found that a desire to do wrong had entered into them.

Q. What did they have to do?

A. They had to fight against the desire to do evil.

Q. Have all men since that time been like Adam and Eve after they fell?

A. Yes; all are born in sin.

Q. What do you mean by being born in sin?

A. First, I mean that all men are shut out of God's presence, so that they cannot see Him; and secondly that all men are born with a nature which makes it harder for them to do good than to do evil.

Q. Can we ever see God so long as this sin lives in us?

A. No, nothing sinful can see God.

Q. Can man ever shake off this sin by himself?

A. No, God alone can take it away.

Q. Did God promise Adam and Eve that He would do this?

A. Yes, He promised to send a Saviour into the world.

Q. Did God help men, in old times to fight against sin?

A. Yes, He watched over them, and showed them what to do.

CHAPTER V.

THE PROMISE OF A REDEEMER.

Q. What promise did God make to Eve?

A. He promised to send a Redeemer.

Q. What is a Redeemer?

A. One who buys back something.

Q. What was to be bought back?

A. The race of man.

Q. From whom was man to be bought?

A. From Satan and from Death.

Q. Give the words of Scripture which promise a Redeemer?

A. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Q. Who is meant by the serpent?

A. The Devil.

Q. Who is meant by the seed of the woman?

A. Our Lord Jesus Christ.

Q. How should Christ bruise the Devil's head?

A. This means that Christ should destroy the Devil and his works.

Q. It was said that the Devil should bruise Christ's heel; what was meant by this?

A. This means that Christ Himself must suffer in destroying the Devil.

Q. How does Christ bruise the Devil's head?

A. Christ has redeemed mankind from sin, and He will at the last destroy the Devil.

Q. How did the Devil bruise Christ's heel?

A. The Devil moved men to crucify Christ.

Q. Did this destroy Christ?

A. No, it was like a little wound in a man's heel. Christ rose from the dead to live forever more.

CHAPTER VI.

THE COVENANTS.

Q. After the fall, how did God keep men together?

A. God joined all men who would obey Him into one great family.

Q. What did God agree to do to them?

A. God agreed to care for them as His own people if they would serve and obey Him.

Q. What name is given to this kind of an agreement?

A. It is called a covenant.

Q. Was it made with each man separately, or with whole families and nations?

A. With families first, and nations afterward.

Q. What did the people have to do as their share of the Covenant?

A. They had to believe in God and to serve Him.

Q. What did God promise to do if they kept their part of the agreement?

A. He promised to make a great and happy nation of them.

Q. Has God always had His own chosen people?

A. Yes. God has always kept one family or nation to serve Him.

Q. Why was this necessary?

A. Because the world is evil, and it has been necessary that one family or nation should keep the true religion.

Q. What families did God first choose?

A. He chose the families of Noah and Abraham.

Q. What larger family did He next choose?

A. He chose the family of Jacob or Israel.

Q. Did the children of Israel become a great nation?

A. Yes, one of the greatest in the world.

Q. Did these families and nations keep the true religion of God?

A. Yes, though they sinned often and were punished, they never lost the truth.

Q. What name may be given to the chosen people?

A. They were the Church of God.

Q. What was the Church at first?

A. The Church of the patriarchs or fathers.

Q. What was the next step in the life of the Church?

A. It became the Church of the Israelites.

Q. Were the Israelites ever divided?

A. Yes, they were divided into two kingdoms, Israel and Judah.

Q. Which of these kept God's truth?

A. The Kingdom of Judah, although it was the smaller of the two.

Q. What are the people of Judah called?

A. The Jews.

Q. What were God's chosen people called at last?

A. The Christian Church.

Q. Is the Christian Church made up from any one family or nation?

A. No, it is made up of people chosen from every nation.

Q. What then do you mean by the Church?

A. I mean the family or the chosen people of God.

Q. What has the Church always had?

A. The Church has always had appointed ministers and a form of public worship?

Q. Who were the ministers appointed by God in the Church of the Patriarchs?

A. The head of the family was the priest.

Q. Who were appointed ministers in the Church of the Israelites?

A. God appointed a High priest, Priests and Levites.

Q. What was the principal act of worship among the patriarchs and the Israelites?

A. They offered sacrifices to God to show their sorrow for their sins.

Q. What more did these sacrifices show?

A. The sacrifices showed that the people and all that they had belonged to God.

Q. Did all the people join in these sacrifices?

A. Yes, they were all present and they offered the sacrifices to God through their priests.

Q. Was all this part of their life, as God's family?

A. Yes, it was a family or covenant act.

Q. Could children be members of the Church then?

A. Yes, children were members of God's family.

Q. How old did children have to be, before they could be received into the Church of the Israelites?

A. They were made members of the Church when they were eight days old.

Q. Why were they received into the Church when they were so young?

A. So that they might grow up in the Church learning to know God and to serve Him.

CHAPTER VII.

The Preparation of the World for The Redeemer.

Q. Did the people of Israel and the Jews look forward to the coming of the Redeemer whom God had promised?

A. Yes, they believed God's promise.

Q. Did God teach men anything about the Redeemer who was to come?

A. Yes, God sent to men messages through His prophets and teachers.

Q. Who was the greatest of these prophets?

A. Moses the law-giver.

Q. What was the law that God gave by Moses?

A. The Ten Commandments.

Q. What else did God command Moses to teach the people?

A. God told Moses to teach the people how to worship Him.

Q. What was the principal thing in the worship of the Israelites?

A. Sacrifice, or the killing and offering of animals to God.

Q. What did the people mean by these sacrifices?

A. They meant to say that they owed something to God because they had sinned against Him.

Q. What punishment is due from those who sin?

A. The punishment of sin is death. (Genesis ii. 17, Romans vi. 23.)

Q. How was this truth shown in the sacrifices of the law of Moses?

A. The people offered to God the death of animals, as if to show that they themselves deserved to die for their sins.

Q. In whose name did Moses the law-giver speak?

A. He spoke in God's name.

Q. How did the people know that Moses was sent from God?

A. God performed great wonders by the hand of Moses to show that He had sent him.

Q. After this, what did God order to be done to those men whom He sent to act in His name?

A. They were to be anointed with oil.

Q. Who were anointed?

A. Priests, Kings and sometimes Prophets.

Q. Give the name of one who was anointed to be a Priest.

A. Aaron. (Read Leviticus viii.)

Q. Give the name of one who was anointed to be a King?

A. David. (Samuel xvi. 13 — Psalm lxxxix. 20.)

Q. Give the name of some one who was anointed to be a Prophet.

A. Elisha. (I. Kings xix. 16.)

Q. What sign did God give the people to assure them of His presence with them?

A. A shining cloud.

Q. Give instances of God's appearing in this way.

A. He appeared to them when He led them out of Egypt. (Exodus xiii. 21): At Mt. Sinai (Exodus xix. 9, 16, 17, 18): and in the places of worship which He appointed (Exodus xl. 34-38—I. Kings viii. 10, 11.)

CHAPTER VIII.

THE MESSIAH.

Q. What were the people taught to expect that the Redeemer would be?

A. They were taught that He would be a

Prophet (Deuteronomy xviii. 15), a Priest (Psalm cx. 4), and a King (Jeremiah xxiii. 5, 6).

Q. What does the word Messiah mean?

A. It means "The anointed one."

Q. How was the Redeemer to be anointed?

A. He was to be anointed by the Holy Ghost as Prophet, Priest and King.

Q. What was He to do as Prophet?

A. He was to declare God's truth to men.

Q. What was He to do as Priest?

A. He was to offer a sacrifice for the sins of the world.

Q. What was He to do as King?

A. He was to gather all men into a Heavenly Kingdom of which He should be the Head.

Q. What wonderful thing did the prophets teach concerning the birth of Messiah?

A. He was to be born of a virgin. (Isaiah vii. 14). (Matthew i. 18-25).

Q. Where did the prophets say that Messiah should be born?

A. In Bethlehem of Judæa. (Mich. v. 2.)

Q. From what nation was it said that He would come?

A. From the nation of the Jews (Genesis

xlix. 10), and from the family of King David, (Psalm cxxxii. 11).

Q. What did the Jews expect that Messiah would do?

A. They thought that He would be a man of war and would destroy their enemies.

Q. Were they right in thinking so?

A. No, He was to be a Prince of Peace and a Saviour of men's souls.

CHAPTER IX.

THE CHRIST.

Q. What does the word Christ mean?

A. It means the same as Messiah.

Q. Did the Messiah or Christ ever come?

A. Yes. He was born as the prophets had said in Bethlehem of Judæa. (Matthew ii. 1-6. Luke i. 32.)

Q. Who was His mother?

A. The blessed Virgin Mary.

Q. How long ago was He born?

A. Nearly nineteen hundred years ago.

Q. Was he born in a palace like a King?

A. No, He came poor and lowly, and was born in the stable of an inn.

Q. Why was this ?

A. His parents were going to Bethlehem to be taxed, and there was no place for them to lodge except in the stable of an inn. (S. Luke ii., 1-7).

Q. Who first came to worship Christ ?

A. Some shepherds who were watching their flocks near Bethlehem. (S. Luke ii. 8-16).

Q. How did the shepherds know that Christ was born ?

A. Angels came from Heaven to tell them.

Q. What did they find when they came to the manger ?

A. They found the young Child, with Mary His mother, and Joseph.

Q. Who was Joseph ?

A. He was the husband of the Blessed Virgin Mary.

Q. Why do you call her "blessed ?"

H. Because God honored her above all creatures.

Q. What prophecy did she herself utter concerning this word "blessed ?"

A. She said "Behold, from henceforth all generations shall call me blessed." (Luke i. 48).

Q. Ought we to pray to her or worship her ?

A. No, it is sinful to worship any one or anything except God. (Revelation xxii. 8, 9).

Q. What is the true way of honoring her?

A. By following the example of her holy life.

Q. Who besides the shepherds came to worship the Christ?

A. Wise men from the East were led by a star to Christ in Bethlehem.

Q. What did the Jews call all people who did not belong to their nation?

A. All who were not Jews were called Gentiles.

Q. What do we learn about the Gentiles from this visit of the wise men?

A. We learn that Christ came to save all men, the Gentiles as well as the Jews.

CHAPTER X.

THE INCARNATION.

¹ Q. We have been learning about Christ and His birth: Who is Christ?

A. Christ is the Son of God, the second Person of the Blessed Trinity.

Q. Is He Himself very God?

A. Yes, He is Very God of Very God.
(Nicene Creed.)

Q. What did God the Son do for us?

A. He became man, for our salvation.

Q. Was He perfect God after He became man?

A. Yes, He is perfect God and perfect man.

Q. Can you understand this?

A. No, it is a mystery of our Holy Faith.

Q. How do we know that Christ is man?

A. Because He was born with a human body, He was tempted, He suffered, and He died.

Q. How do we know that He is God?

A. Because He rose again from the dead, and ascended into Heaven; and beside this, He said that He was God (S. John, x. 30, xiv. 9).

Q. What name was given to Him to show that He is both God and man?

A. He was called Emmanuel, which is a Hebrew word, meaning "God with us."

Q. What name was given to Him when He became man?

A. The sacred name of Jesus.

Q. For what purpose did God become man?

A. God became man so as to raise man up from death to life.

Q. How did God do this?

A. He joined the nature of sinful man to the nature of the Holy God.

Q. What is this act of God called?

A. The Incarnation.

Q. Did God come to be with us always?

A. Yes, even to the end of the world (S. Matthew xxviii. 20).

Q. Can we see Him now?

A. No, but He is always with us.

Q. Can we, too, be joined to God?

A. Yes, all men can become members of Christ.

Q. How did you become a member of Christ?

A. "In Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven."

Q. Give a text of Scripture which shows that this is true?

A. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." (1 Corinthians xii. 12, 13).

Q. What does our Lord Himself teach us about our union with Him?

A. He has said: "I am the vine, ye are the branches." (S. John xv. 5).

Q. Why must we be joined to Christ?

A. So that He may help us to live well now, and may afterward take us to dwell with Him in Heaven.

CHAPTER XI.

REDEMPTION.

Q. What have we learned about Redemption?

A. Redemption means "buying back" something.

Q. Whose servants have men been ever since Adam and Eve fell?

A. The servants of Sin and Satan.

Q. How could men become free from Sin and Satan.

A. Only by paying the price of their freedom.

Q. Could men do this?

A. No, the price was too great.

Q. Who alone could pay this debt?

A. God.

Q. Would it have been right for God in Heaven to pay the debt?

A. No, man owed the debt, and it was right that man should pay it.

Q. What was done?

A. God, who could pay the debt, became man.

Q. What good did this do?

A. God, who could pay the debt, and man, who owed it, were joined in the person of Jesus Christ.

Q. What punishment is due from those who sin?

A. The punishment of sin is death.

Q. Did Jesus Christ pay this debt for all men?

A. Yes, He died in the name of all mankind, thus redeeming them by His Precious Blood.

Q. Was it possible after this for all men to be saved?

A. Yes, the death of Jesus Christ opened the way from earth to Heaven, and all who will may walk in it.

CHAPTER XII.

SALVATION.

Q. What does salvation mean?

A. It means being saved.

Q. Is it the same as redemption?

A. No, redemption offers all men the gift of life, salvation comes to those who accept the gift.

Q. If you were starving and some one should give you bread, what would you have to do?

A. I would have to take and eat the bread.

Q. Would it help you any to have the bread before you if you did not eat it?

A. No, I would starve.

Q. Redemption offers you eternal life, but what must you do on your part?

A. I must take the gift and use it.

Q. What then is salvation?

A. Salvation is being really saved.

Q. Are all men redeemed now?

A. Yes, all men have been redeemed.

Q. Are all men saved?

A. No, not yet; men must work out their own salvation. (Philippians ii. 12).

Q. How are we to do this?

A. By trying to do God's will and to keep His commandments.

Q. Who helps us to do this?

A. God helps us by His grace.

Q. How does our Saviour help us?

A. He has joined us to Himself, and He gives us His strength through the Holy Spirit.

Q. What two parts are there then in Christ's work for us?

A. He has redeemed us by His death. He will save us by the power of His life.

Q. How do Christians take the gift of salvation?

A. By believing and being baptized into Christ.

Q. Can people who died before Christ came, be saved?

A. Yes, for they believed in God's promise of a Redeemer.

Q. How may we believe that God will judge the heathen who have never heard of His salvation?

A. We may believe that God will receive them if they follow what their consciences tell them to be right. (Romans ii. 14-16).

Q. How has God given all men some opportunity of knowing Him?

A. He has spoken to all men through His works in themselves and the world of nature. (Romans i. 19, 20).

Q. What is our duty toward all who have not heard of God and His salvation?

A. We must do all in our power to send the knowledge of God to all nations (S. Mark xvi. 15).

CHAPTER XIII.

THE WORK OF CHRIST ON EARTH.

Q. How long did the ministry of Christ on earth continue?

A. For about three years.

Q. What did our Lord teach men during this time?

A. He taught them the meaning of all that God had promised to His chosen people.

Q. How did He show that the promises of God were to be fulfilled?

A. He showed that what the prophets had taught about Messiah was to be fulfilled in Him.

Q. How did Christ fulfil the promise that He would be a king?

A. He chose His Apostles or officers, and with them He went about preaching the kingdom of Heaven and its laws.

Q. How did He fulfil the promise that He would be a prophet?

A. By word and deed, He taught men the power and the loving mercy of God.

Q. How did He fulfil the promise that He would be a Priest?

A. He offered Himself to God in His death upon the Cross, as a sacrifice for the sins of the world.

Q. Where did He offer this sacrifice?

A. He offered it on the Cross at Jerusalem before a great multitude of all nations, before the angels of Heaven, and before God Himself.

Q. For whom did He offer this sacrifice?

A. He offered it as a man, representing the human race.

Q. How was it declared to men that God had accepted this sacrifice?

A. Christ rose again from the dead, and was thus acknowledged before Heaven and earth as God's triumphant Son.

Q. Did Christ continue His work on earth after He had risen from the dead?

A. Yes, He continued on earth for forty days, teaching His Apostles about His kingdom (Acts i. 2, 3).

Q. What is meant by "the things pertaining to the kingdom of God?"

A. This means that He showed them what they were to do and to teach in the Church.

Q. How can we know what Christ taught the Apostles during those forty days?

A. We may learn what He taught by seeing what the Apostles did in obedience to His commands.

Q. What did they do?

A. They ordained other Apostles, with elders and deacons; they admitted men into the Church by Baptism, and they administered confirmation.

Q. What more did they do?

A. They preached the Gospel, and set in working order everything pertaining to the Church.

Q. What day did they employ as a day of public worship instead of the Jewish Sabbath?

A. The first day of the week, which we call Sunday.

Q. How did they provide for the teaching of the Faith?

A. They taught it at first by word of mouth, and afterward committed it to writing.

Q. What great service of thanksgiving and prayer did they offer to God continually?

A. The memorial feast of the Holy Communion (Acts ii. 46).

Q. What did our Lord do after He had showed His Apostles all this?

A. He promised to send them His Holy Spirit, and then He ascended into Heaven in their sight (Acts i. 8, 9).

CHAPTER XIV.

THE ASCENSION.

Q. After our Lord Jesus Christ had finished His work on earth, where did He go?

A. He ascended into Heaven.

Q. Where is He now?

A. In Heaven at the right hand of God.

Q. What is He doing there?

A. He is seated on His throne as the King of Heaven and Earth.

Q. What is His Kingdom called?

A. The Kingdom of Heaven.

Q. Is there a part of this Kingdom on earth?

A. Yes, the Church is the Kingdom of Heaven on earth.

Q. How is the Church a Kingdom?

A. Because Christ is its King, and we who are members of the Church are Christ's people.

Q. When did Christ take the throne in this Kingdom?

A. After He had conquered the enemies of His Church, He ascended to take His throne in Heaven (Ephesians i. 20-23).

Q. What is the work of Christ for man called?

A. It is the work of a mediator.

Q. What does mediator mean?

A. A mediator is one who stands between two persons acting for one toward the other.

Q. Between what two persons does Christ stand as mediator?

A. Between God and man.

Q. What has Christ done as mediator for all men?

A. He has offered Himself to God in death, for all men (Hebrews ix. 14, 15).

Q. How does He now stand as mediator between God and man?

A. All men must be joined to Christ in order that they may come to God (S. John xiv. 6).

Q. How does Christ as mediator help us in our prayers?

A. He offers all our prayers to God in His own name?

Q. How must we present our prayers to God?

A. In the name and through the merits of Jesus Christ.

Q. How does Christ make our lives acceptable to God?

A. Christ asks God to receive us for His sake (Hebrews vii. 25).

Q. How does this help us?

A. The Father loves the Son, and He receives our offerings for His sake.

Q. How long will this mediatorial kingdom last?

A. Until after the Judgment Day, when Christ will give up the kingdom to God the Father (I. Corinthians xv. 24-28).

CHAPTER XV.

THE COMING OF THE HOLY GHOST.

Q. When Christ had ascended into Heaven, whom did He send to men on earth?

A. He sent the Holy Spirit as He had promised (John xvi. 7-15).

Q. Is the Holy Spirit God?

A. Yes, He is God the Holy Ghost.

Q. How long after Christ's Resurrection did the Holy Ghost come?

A. Fifty days.

Q. On what festival of the Jews did this occur?

A. The Feast of Pentecost (Leviticus xxiii. 15-21).

Q. What does Pentecost mean?

A. Fiftieth.

Q. Read the description of the descent of the Holy Ghost?

A. Acts ii. 1-33.

Q. How did the Holy Ghost appear to men?

A. He came down in the shape of tongues of fire.

Q. Why did He appear in a shape that could be seen?

A. To show men that He had really come.

Q. Do we see Him now when He comes to us?

A. No, but He comes to us just as truly as if we could see Him.

Q. Why did the Holy Ghost come to men?

A. To teach them God's truth (John xiv. 26) and to help them to do God's will.

Q. What extraordinary gifts did the Holy Ghost bestow upon the first members of the Church?

A. They were able to speak in different languages and to perform wonderful signs.

Q. Does the Holy Ghost now give men the same powers?

A. No, God gave these signs only at the beginning, to show the world that the Church was His kingdom and that He was present in it.

Q. The extraordinary gifts of the Holy Ghost have ceased, but have the ordinary or regular gifts continued?

A. Yes, the Holy Ghost still teaches and guides the Church.

Q. Which are the most important for us to have, the extraordinary or the ordinary gifts of the Holy Ghost?

A. The ordinary or regular gifts are most important for us.

Q. Why?

A. Because the regular gifts of the Holy Ghost help us day by day to know God's will and to do it.

Q. Do we need now to see signs and wonders in order to believe?

A. No, it is enough for us to look back at the wonders which have been done in the past.

Q. What does this Holy Spirit do for us?

A. He brings to each of us the gifts of Christ (Ephesians iv. 7, 8), (John xiv. 16, 17).

Q. What is the first regular work of the Holy Ghost towards men?

A. He makes them members of Christ in baptism (I. Cor. xii. 13).

Q. What is His next work according to Christ's plan for the Church?

A. The Holy Ghost comes to strengthen men in Confirmation (Acts viii. 17).

Q. What work of the Holy Ghost follows Confirmation?

A. He feeds us in the Holy Communion with the Body and Blood of Christ.

Q. What more does He do in the Church?

A. He makes men ministers of the Church (Acts xx. 28), joins men and women in marriage, and administers all the blessings of God.

Q. How does the Holy Ghost help us in our daily lives?

A. He puts good thoughts into our minds and helps us when we try to do right.

Q. What may we say, then, about the work of God's Holy Spirit?

A. He brings to us every gift of God.

Q. Ought we to pray to Him?

A. Yes, because He is God.

Q. Is He very near to us?

A. Yes, He dwells within us, so that our bodies are called the "Temples of the Holy Ghost" (I. Corinthians iii. 16-17).

CHAPTER XVI.

THE CHURCH OF CHRIST.

Q. What is the Church of Christ?

A. The Church is a society, made up of all who are members of Christ.

Q. How are men made members of Christ and of the Church?

A. In Holy Baptism (I. Corinthians xii. 12, 13).

Q. What is the Church called?

A. The Church is called the Body of Christ (Ephesians i. 22, 23).

Q. How did our Saviour speak of His Church?

A. He called it the Kingdom of Heaven (S. Matthew xiii).

Q. What are the members of the Church called?

A. The "Elect," or the chosen people of God.

Q. Were not the patriarchs and the Israelites members of God's Church?

A. Yes, they were God's chosen people.

Q. Has there, really, been one Church from the beginning of the world?

A. Yes, God has always had one body of chosen people.

Q. For what purpose are people chosen or called into Christ's Church?

A. They are called and chosen out of the world, to know God and to serve Him.

Q. What is the duty of those who are so called?

A. They must bear witness to Christ.

Q. What great gift of God shows that the Jewish and Christian Churches are really one?

A. The gift of God's presence in the Church.

Q. What token of God's presence was given to the Jews?

A. The sign of the "Shining Cloud."

Q. What sign of a nearer presence than that declared by the cloud does God give in the Christian Church?

A. He gives us the outward signs of His Holy Sacraments to declare His presence within us.

Q. What is the difference between the Jewish and the Christian Churches?

A. The Jewish Church looked forward to Christ; the Christian Church is the Body of Christ.

Q. Can there, now, be more than one Church?

A. No, there can only be one Body of Christ (Ephesians iv. 4, 5).

Q. What is the Church called in the Apostles' Creed?

A. "The Holy Catholic Church."

Q. Why is the Church holy?

A. First, because members of the Church

are members of Christ ; secondly, because they receive God's Holy Spirit in baptism.

Q. What does Catholic mean ?

A. It means "for all."

Q. How is the Church made for all ?

A. The Church is given for all men in every time and place, wherein to be saved.

Q. How does the Church help men to be saved ?

A. The Church teaches men the truth, and gives them the grace of God.

Q. Cannot men be saved unless they are baptized members of the Church ?

A. We cannot say what God is able to do outside of His appointed way, and we have no right to ask.

Q. Why ?

A. Because God has told us to be joined to the Church, in Christ, and we must not tempt God by asking what He will do if we refuse.

Q. How, then, must we look upon the Church ?

A. We must look upon the Church as God's regular appointed way toward salvation.

CHAPTER XVII.

THE CHURCH'S MINISTRY.

Q. What was the first thing that Christ did in forming His Church ?

A. He appointed the officers or ministers of His Church (S. Matthew x.), (S. Matthew xxviii. 18-20), (S. John xx. 21).

Q. What is the duty of ministers ?

A. To teach people the truth.

Q. Who were the first ministers of the Church ?

A. The twelve Apostles.

Q. Who appointed them to their office ?

A. Our Lord Jesus Christ (S. John xx. 21).

Q. What power was given them from above ?

A. They received the grace of the Holy Ghost, at Pentecost.

Q. How were all ministers to be appointed after this ?

A. The Apostles and their successors had authority to appoint men to the ministry.

Q. How did those who were appointed by the Apostles and others receive the Holy Ghost ?

A. The Apostles laid their hands upon them, and they received the Holy Ghost (Acts vi. 2-6), (II. Timothy i. 6).

Q. Who alone had authority to appoint and ordain men to the ministry?

A. None but the Apostles and their successors in office.

Q. Were any beside the first twelve called Apostles?

A. Yes. S. Matthias (Acts i. 26), S. Paul and S. Barnabas (Acts xiv. 14), Andronicus and Junia (Romans xvi. 7).

Q. Were those who were appointed to this office to hand it on to others?

A. Yes (II. Timothy ii. 2; Titus i. 5).

Q. Were those who held the office of Apostles always called Apostles?

A. No, after the first Apostles died their successors were called Bishops.

Q. Could the Apostles appoint lower orders of ministers to do different kinds of work in the Church?

A. Yes, they did appoint Elders and Deacons (Acts vi. 1-7).

Q. How many orders or kinds of ministers did this make?

A. Three; Apostles, Elders and Deacons.

Q. What were these three orders called after the time of the first Apostles?

A. They were called Bishops, Priests and Deacons.

Q. Were they the same three orders of ministers as before their name was changed?

A. Yes, for they had the same duties and the same authority.

Q. What does the word Bishop mean as it is used in the New Testament?

A. It means the same as Elder, but afterward it was used as the name of those who took the Apostles' work and office.

Q. Why is it so important that we should have this order of Apostles or Bishops?

A. Because they alone have authority from Christ to ordain new ministers in the Church.

Q. What would happen if we lost the order of Bishops?

A. We would lose the succession of the ministry which Christ appointed.

Q. Has the Church kept the succession of Bishops since the Apostles' time?

A. Yes, in an unbroken line.

Q. What is this line called?

A. The Apostolic succession.

Q. What are the duties of a Bishop?

A. To rule over one of the larger parts of the Church; to administer confirmation; and to ordain ministers.

Q. What are the duties of a Priest?

A. To teach and guide the people over whom he is placed.

Q. What are the duties of a Deacon?

A. To help the Bishop and the Priest in their work.

CHAPTER XVIII.

THE CHURCH'S FAITH.

Q. What is the Faith?

A. The Faith is the truth of God given to men to believe.

Q. What three parts are there in the Christian Faith?

A. First, the truth about God, the Father; second, the truth about God, the Son; third, the truth about God, the Holy Ghost.

A. In what form do we learn and recite the articles of our Faith?

A. In the Creed.

Q. What does "creed" mean?

A. It is taken from a Latin word which means "I believe."

Q. What must we believe about God, the Father?

A. We must believe that He is the maker and ruler of all things.

Q. What must we believe about God, the Son?

A. We must believe that He is the only Son of God, and is God Himself: that He came to earth, died for us, rose again and ascended into Heaven.

Q. What must we believe about God, the Holy Ghost?

A. We must believe that He is God, and that He dwells with us in the Church, giving us the gifts of Christ.

Q. What are these gifts of Christ?

A. Membership in the Church, communion with the saints, forgiveness of sins, resurrection of the body, and life everlasting.

Q. Did men make up this Faith?

A. No, God gave it to men. (Jude 3).

Q. Can men ever change the Faith?

A. No, the truth is always the same.

Q. What two forms of the Creed have we?

A. The Apostles' and the Nicene Creed.

Q. To whom is the Apostles' Creed taught?

A. To children and to those who wish to join the Church.

Q. What is it sometimes called ?

A. The Baptismal Creed.

Q. Why is it called the Apostles' Creed ?

A. Because it has come to us from the Apostles' time.

Q. Did the Apostles write it out just as it is ?

A. No, not exactly ; but they taught the Articles of the Creed, and their teachings were afterward collected into this form.

Q. What is the Nicene Creed ?

A. A longer and fuller definition of the Faith set forth by a council of the Church at the city of Nice in Asia in the year 325, A. D.

Q. Where is this Creed used in our public service ?

A. It is used in the service of the Holy Communion.

Q. Why is it used in that service ?

A. Because those who join in the Holy Communion are the older members of the Church, who thus declare their Faith in its full form.

Q. Must we believe all that is in the Creed ?

A. Yes, we must believe if we wish to be saved.

CHAPTER XIX.

THE BIBLE.

Q. What does the word Bible mean ?

A. It means " Book."

Q. What is the Bible ?

A. The Bible is God's word.

Q. Who wrote the Bible ?

A. Many different men.

Q. Who was the first of these ?

A. Moses.

Q. Who was the last ?

A. S. John.

Q. How many years passed from the time of Moses to the time of S. John ?

A. About 1600 years.

Q. How is the Bible God's word if men wrote it ?

A. Because God, the Holy Ghost, filled the minds of men and made them write God's truth.

Q. Do the Bible and the Creed teach the same thing ?

A. Yes, in different ways.

Q. What is the difference between them ?

A. The Creed sums up what the Bible teaches.

Q. Did the Apostles have the Bible as we have it?

A. No, they had only the first part, which is called the Old Testament.

Q. How did the Apostles teach men?

A. The Apostles told men what they had seen and learned when they were with Jesus Christ.

Q. Why did they afterward write the books of the New Testament?

A. So that all men who lived after them might learn the truth.

Q. Did the same men give us the Creed and the New Testament?

A. Yes; and both tell the same truth.

Q. Were any other books written at the same time as those of the Bible?

A. Yes, a great many.

Q. Were these ever received as part of the Bible?

A. Yes; but they were not really part of Scripture, for they were not inspired by the Holy Ghost.

Q. Who met and decided what was Scripture and what was not?

A. The Church met and decided it.

Q. What is the duty of the Church concerning the Scriptures?

A. To keep them and to teach them.

Q. May the Church teach anything which is contrary to Scripture truth?

A. No.

Q. What must the Church teach?

A. The Church has authority to teach the Bible and its meaning.

CHAPTER XX.

THE SACRAMENTS—HOLY BAPTISM.

Q. What is Baptism?

A. Baptism is an outward act in which the Holy Ghost makes people members of Christ and of His Church.

Q. Describe the outward act of Baptism.

A. Water is put upon the person to be baptized, in the name of the Father and of the Son and of the Holy Ghost.

Q. Who commanded this to be done?

A. Our Lord, Jesus Christ. (S. Matthew xxviii. 19).

Q. What happens to persons who are baptized?

A. They receive forgiveness of sins (Acts xxii. 16) and are born into the kingdom of God.

Q. What is Baptism sometimes called?

A. The New Birth. (John iii. 5, 6.)

Q. What is taken from us in Baptism?

A. The guilt of our sinful nature.

Q. Does Baptism put us out of the reach of temptation?

A. No; but it gives us grace to resist temptation.

Q. How old must people be before they can be baptized?

A. Even infants can and ought to be baptized.

Q. Why should children be baptized?

A. Because it makes them children of God and helps them to grow up good Christians.

Q. Is Baptism, then, the end or the beginning of our life in Christ?

A. It is only the beginning.

Q. Can children begin too young to do God's will?

A. No; they should be brought up in good habits from the very beginning of their lives.

Q. If people are baptized when they are older, what must they do?

A. They must repent of their sins.

Q. Why are not infants required to repent?

A. Because they have committed no sins to repent of.

Q. Were children allowed to be members of the Jewish church?

A. Yes, when they were eight days old.

Q. May they also be members of the Christian Church?

A. Yes, as soon as they are baptized.

Q. Are all baptized persons members of the Church?

A. Yes, all who have been baptized with water in the name of the Holy Trinity. (Galatians iii. 2).

Q. May the water be used in different ways?

A. Yes; sometimes people are led into the water, and sometimes water is poured upon them.

Q. Are there different Baptisms?

A. No; they are different ways of performing the one Baptism. (Ephesians iv. 5.)

Q. Does it matter whether much or little water is used?

A. No, for the water is only a sign.

Q. Where does the Prayer Book order that Baptism should be administered?

A. In the Church.

Q. Why is this?

A. Because it is the place set apart for that purpose; and also because a congregation should stand as witnesses to the Baptism.

CHAPTER XXI.

THE SACRAMENTS--HOLY COMMUNION.

Q. What is the Holy Communion?

A. An act of worship, in which men offer to God a memorial of Christ's death, and receive anew the grace of union with their Lord?

Q. What is done in the Holy Communion?

A. The Priest takes bread and wine, blesses them, offers them to God and gives them to the people to eat and to drink.

Q. Who commanded this to be done?

A. Our Lord Jesus Christ. (S. Luke xxii. 19).

Q. Is it common bread and wine after it has been blessed?

A. No, it is the sacrament of the Body and Blood of Christ. (1 Corinthians xi. 23-29.)

Q. How is this possible?

A. Because by the power of the Holy Ghost the Bread and Wine become the sacrament of the Body and Blood of Christ.

Q. Can we understand this?

A. No, it is a mystery; but we have our Lord's own word that it is done. (S. Matthew xxvi. 26-28.)

Q. Is Christ then present in this sacrament?

A. Yes, Christ is spiritually and truly present.

Q. What is a spiritual presence?

A. The presence of a spiritual body.

Q. Why are the Bread and Wine presented or offered to God?

A. Because the Bread and Wine are tokens of Christ's Body broken, and His Blood shed for man.

Q. Why do we ask God to look upon these memorials of Christ's death?

A. Because God will hear and receive us if we come to Him in His Son's name.

Q. What do we mean to ask God when we offer to Him the memory of Christ's death.

A. We ask God to hear our prayers because Christ died for us.

Q. What is Christ now doing in Heaven for us?

A. He is asking God to forgive our sins and to receive us. (Hebrews vii. 25 ; ix. 24).

Q. What does he show the Father when He pleads for us ?

A. He shows how He died for us.

Q. Must we be silent while Christ is thus pleading for us ?

A. No; we must join on earth with that which He is doing in Heaven.

Q. How can we do this ?

A. By taking our part in the service of the Holy Communion.

Q. How do we take part in this service ?

A. By joining in the service and receiving part of the Bread and Wine. (1 Cor. xi. 26).

Q. Is this service something more than a memorial ?

A. Yes; it is the feeding of our souls with the Body and Blood of Christ.

Q. What has Christ said about this ?

A. He has said: "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." (S. John vi. 56).

Q. Must we believe what He has said ?

A. Yes, for He is God.

Q. What did He say about the Bread at the Last Supper ?

A. He took the Bread and blessed it saying, "Take, eat, this is My Body."

Q. What did He say about the Wine?

A. He blessed it and said, "This is My Blood."

Q. Should we receive this holy Sacrament carelessly?

A. No; there is fearful danger to those who come carelessly. (1 Cor. xi. 27-29).

Q. But ought we to prepare ourselves devoutly and to come often?

A. Yes, because we ought to join as often as we can in the Memorial of Christ's death; and beside this, we need to renew our spiritual strength very often.

Q. Should we stay away because we feel we are sinners?

A. No, for Christ came to save sinners.

Q. How should we prepare for this holy service?

A. By examining ourselves to see what our sins are, and by confessing these sins to God, and making up our minds to fight against them.

Q. What names are given to this service?

A. It is called the Holy Communion, the Lord's Supper and the Eucharist.

Q. What does Eucharist mean?

A. It is a Greek word and means "Thanksgiving."

Q. How is this a proper name for the celebration of the Lord's Supper?

A. Because the service is a "sacrifice of praise and thanksgiving." (See prayer of Oblation and the Ter-Sanctus in the Communion Service).

Q. Why is the Lord's Supper called the Communion?

A. Because in it Christ communicates or gives Himself to us.

Q. Is there another reason for this name?

A. Yes; it brings us into close communion with all of Christ's people.

Q. How can this be?

A. All the members of Christ are brought near to each other in Him.

Q. Have we communion with the dead as well as the living?

A. Yes, for they are all members of Christ.

Q. What do you call this union of all the members of Christ both living and departed?

A. The communion of saints.

CHAPTER XXII.

CONFIRMATION.

Q. What name does S. Peter give to God's people?

A. He says, "Ye are a chosen generation, a royal priesthood." (1 S. Peter ii. 9).

Q. What is a priest?

A. One who is appointed to offer something to God.

Q. Are the people in any sense priests?

A. Yes, for they join in the offering.

Q. How are priests appointed to their office?

A. They are ordained by the Bishop.

Q. Do the people receive any kind of ordination to their share in the priesthood?

A. Yes; in Confirmation.

Q. In what service do they take part after their Confirmation?

A. In the Eucharist.

Q. What does Confirmation mean?

A. It means "making strong."

Q. Who are confirmed or made strong?

A. God's people.

Q. Who confirms or strengthens them?

A. God the Holy Ghost

Q. What is the outward part in Confirmation?

A. The Bishop lays his hands upon those who are to be confirmed, and prays to God to send His blessing upon them.

Q. Who instituted this custom?

A. The Apostles of our Lord Jesus Christ.

Q. What was it called in their time?

A. The "laying on of hands." (Hebrews vi. 2).

Q. Was it considered important by the Apostles?

A. Yes; it was called one of the "foundations." (Hebrews vi. 1, 2).

Q. Describe a Confirmation conducted by the Apostles.

A. Acts viii. 14-17. The deacon Philip had taught some people in Samaria; and, not having authority to confirm them, the Apostles sent two of their number, S. Peter and S. John, who laid their hands upon the people, and they received the Holy Ghost.

Q. Has Confirmation been part of the Church's system ever since the Apostles' time?

A. Yes, for over 1800 years.

Q. Did our Lord Jesus Christ lay His hands upon people in Confirmation?

A. No; there was no Confirmation so long as He was upon earth.

Q. Why?

A. Because the Holy Ghost did not come until after Christ had ascended into Heaven. (S. John xvi. 7).

Q. How did the Apostles know about Confirmation?

A. This was one of the things which our Lord taught them before He ascended into Heaven. (Acts i. 3).

Q. How old must people be before they are Confirmed?

A. They must be old enough to understand their Christian duty.

Q. What promises do they renew at their Confirmation?

A. The promises or vows of their Baptism.

Q. What are these promises or vows?

A. To resist the Devil, to believe in God, and to try to do God's will.

Q. Can anyone escape the duty of these vows by not being confirmed?

A. No.

Q. Why can no one but a Bishop administer Confirmation?

A. Because it is a kind of ordination, and our Lord gave this power to none but the Apostles and their successors.

CHAPTER XXIII.

MATRIMONY.

Q. Who commanded men and women to be married?

A. God.

Q. When was marriage instituted?

A. In the Garden of Eden between Adam and Eve. (Genesis ii. 21-24).

Q. What was the law about having more than one wife or one husband?

A. No man could have more than one wife, and no woman could have more than one husband. (S. Matthew xix. 4-8).

Q. Has this always been God's law?

A. Yes.

Q. Have men always kept this law?

A. No; men have put away their wives and married others.

Q. Does God's law allow this?

A. No; it is plainly declared by Christ to be a great sin. (Luke xvi. 18).

Q. Who joins men and women in marriage?

A. God.

Q. For how long are they joined?

A. For life.

Q. What did Jesus Christ say about this?

A. He said, "They are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." (S. Matthew xix. 6).

CHAPTER XXIV.

HOLY ORDERS.

Q. What are Holy Orders?

A. The Orders of the Church's Ministry.

Q. How are men made Ministers?

A. By the Holy Ghost, through the laying on of the Bishop's hands.

Q. May anyone but a Bishop do this?

A. No; our Lord gave this power to none except to the Apostles, and they handed it on to the Bishops.

Q. Which is the first Order of the Ministry to which men are admitted?

A. The Order of Deacons.

Q. What does "Deacon" mean?

A. It means "a servant."

Q. What is the duty of a Deacon?

A. To assist the Bishop and the Priest in

their work; to care for the poor; and to preach if the Bishop allows him.

Q. What may the Deacon *not* do?

A. He may not celebrate the Holy Communion, or baptize when a Priest is present, or pronounce the Absolution or the Blessing.

Q. How long must men remain Deacons?

A. For one year.

Q. What is the next higher Order of the Ministry?

A. The Order of Priests.

Q. What does "Priest" mean?

A. It is a short form of the word "Presbyter" and means "Elder."

Q. What are the duties of a Priest?

A. To care for a part of the Church; to administer the sacraments; and to teach the people.

Q. Read from the Prayer Book what the Bishop says in ordering a Priest.

A. "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His

Holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. How does the Priest forgive sins?

A. He speaks in God's Name, declaring to those who repent of their sins that God has forgiven them.

Q. Who gave this authority to the Ministers of the Church?

A. Jesus Christ. (S. John xx. 22, 23.).

Q. Is it really the Priest who forgives sin?

A. No; God alone can forgive sins.

Q. What does the Priest do?

A. He brings to the sinner God's message of pardon.

Q. What is the highest Order of the Ministry?

A. The Order of Bishops.

Q. What kind of an office do the Bishops hold?

A. They hold the same office as that of the Apostles.

Q. What are the duties of a Bishop?

A. They rule over one of the larger parts of the Church; administer Confirmation; and they ordain men to the Ministry.

Q. How is a Bishop admitted to his office?

A. He is consecrated by the Holy Ghost

through the laying on of other Bishops' hands.

Q. How many Bishops join in every consecration?

A. Three.

Q. Why is this the rule?

A. So that there may be no possible break in the chain which joins them to the office of the Apostles.

Q. Are our Bishops descended from the first Apostles?

A. Yes, in an unbroken line.

Q. What is this line called?

A. The Apostolic Succession.

CHAPTER XXV.

CHURCH HISTORY.

Q. From what place and time did the Christian Church start?

A. From Jerusalem on the Day of Pentecost.

Q. Where did the Apostles extend the Church?

A. In all the countries which they knew.

Q. Where were the principal Churches?

A. In Jerusalem and the Holy Land; in Africa, Asia, Greece and Italy.

Q. What was the religion of the world at that time?

A. Part of the people were Jews, but most of the world was heathen.

Q. How did the Jews and the heathen treat the Christians?

A. They hated them and tried to put them to death.

Q. Who were the chief persecutors?

A. The Emperors of Rome.

Q. How did the Christians behave when they were persecuted?

A. They were both faithful and brave, for they suffered torture and death rather than deny Christ.

Q. What do we call those who suffered in this way for Christ?

A. We call them martyrs.

Q. How long did these persecutions last?

A. About 300 years, until one of the Roman Emperors became a Christian.

Q. Did the Church have peace after this?

A. No; troubles soon arose in the Church from men who taught false doctrines.

Q. How were these disputes settled?

A. The Church held several councils and decided the disputes.

Q. Which was the first and greatest of these councils?

A. One which was held at Nicæa in Asia.

Q. Why was it called?

A. A man named Arius had taught that Jesus Christ was not God, and the Emperor Constantine called the council to decide the question.

Q. What did the council do?

A. The council drew up the celebrated "Nicene Creed," in which it is declared that Jesus Christ is "Very God of Very God" and "of one substance with the Father."

Q. Are the acts of these councils very valuable to us?

A. Yes, for they show us what the old faith of the Church was.

Q. How long did the Church remain undivided?

A. For nearly one thousand years.

Q. Who made the first great split or division in the Church?

A. The Church of Rome separated from the Church in Asia.

Q. Who went with the Church of Rome?

A. Nearly all of Europe.

Q. When was the next great division?

A. In 1532 A.D. the Church of Rome separated from the Church of England.

Q. Why was this done?

A. Because the Church of England would not obey the Bishop of Rome.

Q. Ought the English to have obeyed the Bishop, or Pope, of Rome?

A. No; the Church of England had its own Bishops.

Q. How did the Bishop of Rome come to have anything to do with England?

A. For many years the Bishops of Rome had been trying to rule the world.

Q. Was this the idea of the early Church?

A. No; in the beginning the Bishops of Rome had no more powers or rights than any other Bishops.

Q. What did the Church of England do?

A. They went back to the customs and the faith of the early Church.

Q. What was this called?

A. The English Reformation.

Q. Were there Reformations in other parts of the world?

A. Yes; in all of Europe men banded to-

gether to throw off the unlawful power of the Roman Bishop.

Q. What had the Church of Rome done beside asking all men to obey her Bishop?

A. The Church of Rome taught many things contrary to the faith of the Apostles.

Q. What were some of these?

A. They worshipped our Lord's Mother and other saints, and would not let men read the Bible.

Q. What did they teach about the souls of the departed?

A. They said that these souls were being tormented in a place called Purgatory, and they made men pay the priests to deliver the souls of their friends by prayers.

Q. Were there any other errors?

A. Yes, they taught untruths about the sacraments and other rites of the Church.

Q. How had these errors crept into the Church?

A. The people were very ignorant and the priests taught these things so as to get money.

Q. What was the Reformation like?

A. Like taking weeds out of a garden.

Q. What was the garden?

A. The Church of Christ.

Q. What were the weeds?

A. False teachings which had grown up.

Q. Was it the same Church after the Reformation?

A. Yes, only that it was restored as at the beginning.

Q. What divisions have occurred since then?

A. Some men left the Church and formed societies of their own.

Q. What are these societies called?

A. Sects, which means parts cut off.

Q. How many sects are there in England and America?

Q. Over two hundred.

Q. How was the American Church founded?

A. It was planted in the English Colonies as a Mission.

Q. When did it become a free and independent Church?

A. After the Revolutionary War the American Church was free and had its own Bishops.

Q. Who was the first American Bishop?

A. Bishop Seabury of Connecticut.

Q. When and where was he consecrated?

A. In Scotland, in 1784 A.D.

Q. Were any Bishops consecrated for America in England?

A. Yes; in 1787 Bishops White and Provoost were consecrated in London.

Q. What three great divisions of the Church are there now?

A. The Greek Church, the Roman Church, and the Church of England and America.

Q. How many members are there in all of these divisions?

A. About two hundred and seventy-five millions, of whom twenty millions are English and American.

Q. What name is given to the whole Church of Christ?

A. It is called the Holy Catholic Church.

Q. Who are members of it?

A. All who have been baptized with water in the name of the Trinity.

Q. How do we know whether a Church is part of the Catholic body?

A. It must have the Apostolic Ministry, the Creeds and the Sacraments.

CHAPTER XXVI.

History of the Book of Common Prayer.

Q. How old is our Prayer Book?

A. Parts of it have come down to us from the Apostles, and parts were added from time to time since then.

Q. From what Prayer Book is the American Book taken?

A. From the Prayer Book of the Church of England.

Q. When and where was a Prayer Book first printed in English?

A. In England after the English Reformation.

Q. In what year was this?

A. In 1594 A. D.

Q. Who was King of England at that time?

A. King Edward the Sixth.

Q. What name is commonly given to this first Prayer Book?

A. It is called, in history, "the first book of Edward VI."

Q. Was this book the same as had been used before in England?

A. No; it was made up from several old books.

Q. Why could people not use the old books?

A. Because these books were full of false teachings and were written in Latin.

Q. Give an example of the false teachings which were in the old books?

A. There were prayers to the saints and angels.

Q. How did the writers of the English Prayer Book do away with these errors?

A. They kept whatsoever was old and true, and they left out whatsoever was new and false.

Q. Is the first book of Edward VI. now used in England?

A. No; it has been changed several times.

Q. When was the book now used in England set forth?

A. In the year 1662.

Q. When was the American Prayer Book written and published?

A. In the year 1789.

Q. Has it been changed since then?

A. Yes, the Church is now making some changes.

Q. What is the character of these changes?

A. They are to put back some things which had been left out, but which are of ancient use.

CHAPTER XXVII.

THE BOOK OF COMMON PRAYER.

Q. What is the name of the book which our branch of the Church uses in public worship?

A. The Book of Common Prayer.

Q. What is meant by Common Prayer?

A. Prayer in which all the people take part in common.

Q. What is the use of a written form of public worship?

A. It gives every one a part in the service.

Q. When this book is used, is it the praise and prayer of the minister alone?

A. No; it is the praise and prayer of all who take part in the service.

Q. Why do people go to Church?

A. To worship God.

Q. Why should we worship God?

A. To pay Him the honor which is His due. (Psalm L. 23, and xcvi. 8).

Q. Give another reason for worshipping God?

A. The life of Heaven is made up of worship and we must now learn to take our part in it.

Q. How do we worship God?

A. By praise, prayer, and by reverent acts of our bodies.

Q. Why should we be reverent in the positions of our bodies?

A. Because it is natural for us to show by outward acts whatever we feel in our hearts.

Q. Does the body owe any debt of worship to God?

A. Yes, because God cares for our bodies, and because our bodies will take part in the resurrection.

Q. Did Christ redeem our bodies?

A. Yes, and we must therefore offer the service of our body to God. (Romans xii. 1).

Q. How do we worship God with our bodies?

A. By standing when we praise Him, by kneeling when we pray, and by reverent quietness when we are before Him.

Q. What are the chief services of the Prayer Book?

A. Holy Communion, Morning and Evening Prayer and the Litany.

Q. What are the other services called?

A. Occasional offices.

Q. Why?

A. Because they are for special occasions like Baptism, Confirmation, Ordination, Marriage and Burial of the Dead.

CHAPTER XXVIII.

THE ORDER OF MORNING PRAYER.

Q. What should we do always when we enter and leave Church?

A. We should kneel in our places and ask God's blessing on our efforts to worship Him.

Q. How does the office of Morning Prayer begin?

A. The minister reads one or two sentences from Scripture, and an exhortation to repentance.

Q. What follow this?

A. The general confession of sins, and the pronouncing of absolution by the priest.

Q. Why is this done at the beginning of the service?

A. So that people having received forgiveness of their sins may be fit to worship God.

Q. How do the people address God after receiving His forgiveness?

A. They begin with joyful hearts to say
 "Our Father, who art in Heaven."

Q. What follows the saying of the Lord's Prayer?

A. A little verse called a versicle, which is said by the minister and a response by the people.

Q. What are the words of this versicle and response?

A. O Lord, open Thou our lips. And our mouth shall shew forth Thy praise. (Psalm 1. 15).

Q. What is done after this?

A. The minister and the people stand up and say the "Gloria Patri," beginning "Glory be to the Father."

Q. What Psalm is said or sung after this?

A. The Ninety-fifth Psalm, beginning "O come, let us sing unto the Lord."

Q. What is the common name of this Psalm?

A. It is called the "Venite" from its first word in Latin.

Q. What is the special meaning as used in this place?

A. It invites the people to begin the praises of God and it is called the "Invitatory Psalm."

Q. What is then read or sung by the minister and people?

A. A part of the Psalter or Psalms.

Q. What are these Psalms?

A. They are ancient songs about God and His works.

Q. Why should they be used in Christian service?

A. Because they are prophecies of Christ and His Kingdom.

Q. Do all of the Psalms set before us some truth concerning Christ?

A. Yes; they may be read so as to teach us about the life and character of Christ.

Q. What is said or sung after each Psalm?

A. The Gloria Patri.

Q. What is then read?

A. A lesson from the Old Testament.

Q. What great hymn is sung after the first lesson?

A. The "Te Deum" beginning "We praise Thee, O God."

Q. What may be sung instead of Te Deum?

A. During Advent and Lent many Churches use the hymn, Benedicite, beginning "O all ye works of the Lord."

Q. Who are said to have composed and sung this hymn?

A. The three men whom King Nebuchad-

nezzar cast into the fiery furnace for refusing to worship his image. Daniel iii.

Q. What is read after this?

A. A second lesson, taken from the New Testament.

Q. What hymn is sung after the second lesson?

A. The "Benedictus" beginning "Blessed be the Lord God of Israel."

Q. Who first sang this?

A. Zacharias, the father of S. John the Baptist sang it in thanksgiving for the promised coming of Christ. (S. Luke i. 68-80).

Q. Why do we sing it?

A. Because we rejoice in the glad tidings of the Gospel which are read to us in the second lesson.

Q. What may be used instead of this hymn?

A. The Jubilate, or 100th Psalm.

Q. What is done after this?

A. All stand up and declare their Christian faith in the Creed.

Q. What does the minister say to the people after this?

A. He says "The Lord be with you," and they reply "And with thy spirit."

Q. What does the minister say next?

A. He says "Let us pray," and all humbly kneel before God.

Q. How are the prayers which follow read?

A. The minister reads them while the people follow the words with their minds and hearts, saying "Amen" at the end of each prayer.

Q. What does "Amen" mean?

A. It means "So be it."

THE LITANY.

Q. What is the Litany?

A. A prayer said by the minister and people responsively.

Q. What do you mean by "responsively"?

A. The minister says a short sentence and the people respond or answer.

Q. When is the Litany used?

A. In the morning on Sundays, Wednesdays and Fridays.

Q. Where does it come in the order of the service?

A. It comes after the Prayer for the President of the United States.

Q. May the Litany also be used as a separate service?

A. Yes.

CHAPTER XXIX.

THE ORDER FOR EVENING PRAYER.

Q. How does the Evening Prayer differ from the Morning Prayer?

A. It has different Canticles after the Lessons, and some different prayers.

Q. May it be made shorter than the Morning Prayer?

A. Yes; a part may be omitted.

Q. What may be omitted at the beginning?

A. The Exhortation may be omitted on Sunday; and, on week days, the minister may pass from the opening sentences to the Lord's Prayer.

Q. What may be omitted at the end of the Office?

A. After the Collect, which begins "Lighten our darkness," the remaining prayers may be omitted.

Q. What is said or sung after the first Lesson?

A. The hymn Magnificat, beginning "My soul doth magnify the Lord."

Q. Who first sang this?

A. The Blessed Virgin Mary sang it in joy at the promised birth of Christ. (S. Luke i. 46).

Q. Has this hymn always been used in the American Prayer Book?

A. No; it was left out when the American Book was first written.

Q. When was it restored to its old place?

A. In 1886, at the General Convention held in Chicago.

Q. Is it used in England and other places?

A. Yes; for many hundreds of years it has been one of the Church's Evening Hymns.

Q. What other Canticles may be used instead of the Magnificat?

A. Two; the "Cantate," beginning "O sing unto the Lord," and the "Bonum Est," beginning "It is a good thing to give thanks unto the Lord."

Q. What is the regular hymn after the second lesson?

A. The "Nunc Dimittis," beginning "Lord now lettest Thou Thy servant depart in peace."

Q. Who first sang this?

A. An aged man named Simeon, who had wished all his life to see Christ, sang it when the Child Jesus was brought to the Temple. (S. Luke ii. 29).

Q. What reason have we for using these words?

A. If we have really lifted up our hearts to God in the service, He will bless us and send us to our homes in peace.

Q. Do we, like Simeon, rejoice because Christ has been born?

A. Yes; and we sing this hymn to thank God for the glad tidings of the Gospel read to us in the second lesson.

Q. What may be used instead of the "Nunc Dimittis"?

A. The "Deus," beginning "God be merciful to us," and the "Benedic, Anima Mea," beginning "Praise the Lord, O my soul."

CHAPTER XXX.

THE HOLY COMMUNION.

Q. Is the form of service for the Holy Communion very old?

A. Yes; most of it has come to us from the Apostles' time?

Q. What part of it was given by our Lord Himself?

A. The words in which our Lord instituted the service are solemnly repeated by the priest.

(S. Matthew xxvi. 26-28. I. Corinthians xi. 23-25).

Q. What is the meaning of all that comes before the great prayer in which these words occur?

A. It is intended to prepare our hearts for the sacred feast.

Q. What is the meaning of the latter part of the service?

A. It is a thanksgiving to God for blessings received.

Q. Who alone can celebrate the Holy Communion?

A. A Priest or a Bishop.

Q. How does the service begin?

A. The Priest standing at the altar says the Lord's Prayer and a Collect, to prepare his heart for the service, and the people kneel in silence.

Q. What follows this?

A. The Priest recites the Ten Commandments, and after each one the people ask God to help them to keep His Law.

Q. What is then read?

A. The Collect, Epistle and Gospel for the day.

Q. What is the most solemn part of the service?

A. The blessing of the Bread and Wine, called the Prayer of Consecration.

Q. Whose words are repeated in this prayer?

A. The words of our Lord Jesus Christ.

Q. What is said in the rest of this Prayer?

A. The Priest presents to God the memory of Christ's death, asking Him to send His Holy Spirit upon the Bread and Wine, that they may become to us the Body and Blood of Christ.

Q. What comes after this?

A. The Priest and the people receive, in turn, the Body and Blood of Christ.

Q. How should we act while waiting our turn to receive the Sacrament?

A. We should be very reverent; and, if possible, remain kneeling in prayer.

Q. How should we approach God's Altar?

A. We should wait until there is room for us at the Altar rail, and then go quietly and kneel there.

Q. What rule does reverence teach us about wearing gloves at this time?

A. We should not wear gloves, but receive the Sacrament in our hands.

Q. What is the best way to receive the Body of Christ?

A. The best way is to lay the right hand in the palm of the left; and, when the Body of Christ is given us, to raise it to our lips.

Q. Why is this the best way?

A. Because it is the easiest way for the Priest who gives the Sacrament, and it prevents the danger of dropping any part of the Consecrated Bread.

Q. Should we be careful to consume all that is given us of the Consecrated Bread?

A. Yes; we should be careful not to leave even a crumb.

Q. How should we receive the cup containing the Consecrated Wine?

A. The best way is to take hold of the bottom of the cup and to guide it to our lips while the Priest holds it.

Q. Why is this a good way?

A. Because it gives the least danger of accident.

Q. What should we do after receiving the Sacrament?

A. We should return to our places and offer thanks to God for His great gift.

Q. When should we leave the Church?

A. Not until the Priest has left the Chancel.

Q. What does the Priest do before he leaves the Chancel?

A. He carefully eats and drinks all that is left of the Sacrament.

Q. Why is he careful to leave no particle of the Sacrament?

A. Because the law of the Prayer Book orders him to consume it all, and because true reverence forbids him to leave such sacred things where they might not be respected.

CHAPTER XXXI.

THE CHRISTIAN YEAR.

Q. Does the Church follow any plan in her services through the year?

A. Yes; there is a yearly course of fasts and festivals.

Q. What is the use of this?

A. It sets the Gospel story before us in a regular course every year.

Q. Is this a plan for preaching the Gospel?

A. Yes; the Church preaches the whole story of Christ every year.

Q. When does the Christian year begin?

A. On the Sunday nearest to November 30th, S. Andrew's day.

Q. What is this first Sunday of the Christian year called?

A. Advent Sunday, or the First Sunday in Advent.

Q. What does Advent mean?

A. Advent means "Coming."

Q. For whose coming do we prepare in Advent?

A. For the coming of Christ.

Q. Do we think during Advent of more than one coming of Christ?

A. Yes; His first coming to be born on earth, and His second coming to judge the world.

Q. How many Sundays are there in Advent?

A. Four.

Q. What kind of a season is Advent?

A. It is a time of solemn preparation for Christ's coming.

Q. How does it prepare us for the two comings of Christ?

A. It prepares our hearts for the joys of Christmas, and it also tells us to look forward to the second coming of Christ to be our judge.

Q. What Saint's day comes near the end of November?

A. S. Andrew's day, November 30th.

Q. Who was S. Andrew?

A. He was one of the Twelve Apostles, and was brother of S. Peter.

Q. Where did he preach the Gospel?

A. In Asia and Russia.

Q. How did he die?

A. He was put to death upon a Cross shaped like the letter X, and which is called the S. Andrew's cross.

Q. What Apostle do we commemorate in December?

A. The Apostle S. Thomas on December 21st.

Q. Where is he said to have preached the Gospel?

A. In the country which is now called Persia, and also in India, where he suffered martyrdom.

Q. What great festival comes at the close of Advent?

A. Christmas, or the Birthday of Christ, December 25th.

Q. What does the word "Christmas" mean?

A. Mass was an old word for the Communion service, and Christ's Mass or Christmas, is the Festival of Christ.

Q. What three Holy Days follow Christmas?

A. S. Stephen's, the Holy Innocents', and S. John the Evangelist's days.

Q. What were all these people?

A. Martyrs, or witnesses to Christ by their sufferings.

Q. How was S. Stephen a martyr?

A. He died confessing Christ, and he was the first Christian martyr. (Acts vii. 54-60).

Q. Who were the Holy Innocents?

A. They were children who were killed by King Herod when he heard that Christ was born. (S. Matthew ii. 13-18).

Q. Why did Herod kill these children?

A. Herod heard that a child was born who was to be King of the Jews; and, fearing to lose his throne, he tried to destroy this child by putting to death all who were under two years of age.

Q. How did the Child Jesus escape?

A. Joseph and His mother were warned by God to take Him into Egypt. (S. Matthew ii. 13-15).

Q. Were the Holy Innocents martyrs?

A. Yes; they died for Christ even though they did not know it.

Q. Who was S. John?

A. He was an Apostle and an Evangelist, or writer of one of the Gospels.

Q. Did he die for Christ?

A. No; but he is said to have been cast by the heathen into a huge pot of boiling oil and to have escaped by a miracle.

Q. What three kinds of martyrs do we commemorate on these days?

A. S. Stephen, a martyr in will and deed. The Holy Innocents, martyrs in deed, but not in will. S. John, a martyr in will but not in deed.

Q. What festival of our Lord comes next after these Holy Days?

A. The Circumcision of Christ, January 1st.

Q. Of what does this day remind us?

A. It reminds us how Christ was received into the Jewish Church and was named Jesus. (S. Luke ii. 21).

Q. What is the next festival of the Church?

A. The Epiphany.

Q. What does Epiphany mean?

A. It means manifestation or showing.

Q. To whom was Christ manifested or shown?

A. To the Gentiles.

Q. What does this teach us?

A. That Christ came to save the Gentiles as well as the Jews.

Q. Who came on Epiphany to worship Christ?

A. Wise men from the East, who offered Him gifts of gold and frankincense and myrrh. (S. Matthew ii. 1, 2, 11).

Q. What did these gifts mean?

A. Gold showed that He would be a King; Frankincense showed that He would offer Himself as a sacrifice; Myrrh was used in burials and foretold His death.

Q. What other festival comes in January?

A. The Conversion of S. Paul, January 25th.

Q. What does this commemorate?

A. It reminds us how Saul, the enemy of the Church, became S. Paul the Apostle and martyr. (Acts ix. 1-22).

Q. Where do we read about S. Paul?

A. In the Book of the Acts, where his many missionary journeys are described.

Q. How did S. Paul die?

A. He was put to death in the city of Rome.

Q. What Festival comes in February?

A. The Purification of S. Mary the Virgin, or the Presentation of Christ in the Temple.

Q. What fact is commemorated on this day?

A. The law of the Jews required every mother to make an offering at the Temple; and, if the child were her first-born and a boy, she had to present him before the Lord. (Exodus xiii. 2; xxii. 29. Leviticus xii. S. Luke ii. 22-24).

Q. What other festival occurs in February?

A. S. Matthias' Day, Feb. 24.

Q. Who was S. Matthias?

A. He was chosen to be an Apostle, in the place of the traitor Judas. (Acts i. 26).

Q. What festival comes in March?

A. The Annunciation of the Blessed Virgin Mary.

Q. What is here commemorated?

A. The time in which the Angel Gabriel told the Virgin Mary that she should be the Mother of Christ. (S. Luke i. 26-35).

Q. What long fast of the Church begins in February or March?

A. Lent.

Q. What does "Lent" mean?

A. It means "Spring;" and the great fast is so called because it comes in Spring.

Q. How long is Lent?

A. Forty days.

Q. When does Lent begin and end?

A. It begins on Ash Wednesday and ends on Easter Even.

Q. How many days are there really from Ash Wednesday to Easter Even?

A. Forty-six.

Q. How, then, do you count only forty days in Lent?

A. Because Sundays being always feast days do not count in the fast of Lent, and there are six Sundays.

Q. What is the Sunday next before Lent called?

A. Quinquagesima, which means fiftieth, for this Sunday is the fiftieth day before Easter.

Q. What is the Sunday before Quinquagesima called?

A. Sexagesima, for it is about sixty days before Easter.

Q. What is the Sunday before Sexagesima called?

A. Septuagesima, or about the seventieth day before Easter.

Q. What is the purpose of Lent?

A. It is to make people think about their faults and try to correct them.

Q. What is our duty as to fasting?

A. We should deny ourselves and live very plainly.

Q. What is the use of this?

A. It makes us think less about our pleasures or appetites, and more about God and our duty.

Q. What should we do about pleasures and amusements in Lent?

A. We should lay some of them aside.

Q. What should we do instead of amusing ourselves all the time?

A. We should give more time to reading good books, to prayer, to church-going and to good works.

Q. What will be the benefit to us if we keep Lent well?

A. It will rest and refresh our souls.

Q. What is the fourth Sunday in Lent sometimes called?

A. Mid-Lent or Refreshment Sunday.

Q. What is the fifth Sunday in Lent called?

A. Passion Sunday; because at about this time Christ began to tell his disciples of His death.

Q. What is the Sunday next before Easter called?

A. Palm Sunday; because on this day Christ

rode into Jerusalem while the people shouted and spread palms in His way. (S. Matthew xxi. 1-11).

Q. What is the week which begins with Palm Sunday called?

A. Holy week; because in it our Lord was betrayed, He suffered, died and was buried.

Q. What happened on Monday and Tuesday of Holy week?

A. Christ taught the Jews in their Temple and disputed with their chief men. (S. Matthew xxi. 17—xxii. 46).

Q. What was done on Wednesday?

A. Our Lord spent this day with His disciples; and on this day Judas agreed to betray Him to the chief priests. (S. Matthew xxvi. 1-16).

Q. What happened on Thursday?

A. Jesus went with His twelve Apostles to Jerusalem; and when it was evening they ate the Passover together, after which He instituted the Holy Communion or Lord's Supper. (S. Matthew xxvi. 17-29).

Q. What is this Thursday called?

A. Maundy Thursday.

Q. What does "Maundy" mean?

A. It means "command," and the day is so

called because of Christ's command that we should keep this feast in remembrance of Him.

Q. What is the next day called?

A. Good Friday, or the day of our Lord's Crucifixion. (S. Matthew xxvii).

Q. Why do we call this day *Good* Friday?

A. Because it gave men the good gift of Redemption.

Q. What kind of a day is Good Friday?

A. It is the most solemn fast day in the year.

Q. What is the next day called?

A. Easter Even; and on it our Lord's body rested in the grave, while His soul was in Paradise.

Q. What great day comes next?

A. Easter Day, on which Christ rose from the dead.

Q. What does Easter mean?

A. Easter means "rising."

Q. Why are we so joyful on Easter Day?

A. Because it tells us that Christ has conquered death, and it promises us a like resurrection.

Q. Does Easter always come on the same day of the month or year?

A. No ; it is a Moveable Feast.

Q. Are there other Moveable Feasts ?

A. Yes ; and they depend upon the time of Easter.

Q. How do we know when Easter comes ?

A. It is the Sunday after the fourteenth day of the Jewish New Year.

Q. When does the Jewish year begin ?

A. It begins with the new moon after the Spring Equinox.

Q. What feast of the Jews came on this fourteenth day of their New Year ?

A. The feast of the Passover, on which Christ died ; so that the Sunday following is His Resurrection day. (S. Matthew xxviii. 1-8.)

Q. How long does the Easter Feast last ?

A. For eight days.

Q. What other Feasts last for eight days ?

A. Christmas, Ascension day and Whitsunday.

Q. What are the eight days of such Feasts called ?

A. They are called an Octave.

Q. For what two days in the Octave of Easter is there a special Epistle and Gospel ?

A. For Monday and Tuesday.

Q. What are the four following Sundays called ?

A. The Sundays after Easter.

Q. What are the earliest and latest days upon which Easter can fall?

A. The earliest is March 22nd and the latest is April 25th.

Q. What Saint's day comes in April?

A. S. Mark's day, April 25th.

Q. Who was S. Mark?

A. He was a martyr and an Evangelist, or writer of the Gospel. (Acts xii. 12, 25.)

Q. Where did he preach the Gospel?

A. Chiefly in Africa, where he suffered for the Faith.

Q. What two Saints are commemorated next?

A. S. Philip and S. James, the Apostles, May 1st.

Q. Where did they work and also suffer death?

A. S. Philip in Asia and S. James at Jerusalem, of which He was Bishop.

Q. What great feast comes next in order?

A. Holy Thursday, or the festival of our Lord's Ascension into Heaven.

Q. What did He do on this day?

A. As conqueror of death and sin He ascended to His throne in Heaven.

Q. How long was this after He rose from the dead ?

A. Forty days.

Q. What did Christ do during these forty days ?

A. He showed Himself alive to His Apostles and told them what to do and to teach in His Kingdom or Church. (Acts i. 2, 3.)

Q. Did Christ promise to be with them always as head of the Church ?

A. Yes, He promised to be with them unto the end of the world. (S. Matthew xxviii. 20).

Q. What are the three days before Ascension day called ?

A. Rogation days.

Q. Why are they called Rogation days ?

A. Rogation means prayer and these are days of prayer and preparation for the Feast of the Ascension.

Q. What do we pray for specially at this time of the year ?

A. We pray for God's blessing upon the seeds which have been planted in the earth and are coming up.

Q. Whom did Christ promise to send to His Church on earth after He should have gone into Heaven ?

A. He promised to send His Holy Spirit, to teach, to guide and to strengthen His Church. (S. John xiv. 26).

Q. Has the Holy Spirit been with the Church ever since?

A. Yes; and He is the working power of God in the Church. (Acts xiii. 2-4, xx. 28.)

Q. How long after Christ's Ascension did the Holy Ghost come to the Church?

A. Ten days after the Ascension, on the Jewish feast of Pentecost. (Acts ii. 1-21).

Q. What do we call the day which commemorates the coming of the Holy Ghost?

A. Whitsunday.

Q. What does the word Whitsunday mean?

A. Some people think that it comes from an old German word meaning Pentecost; others say that it is from the word "wit" which means wisdom; others say that it was at first called white Sunday, from the white robes worn by people who were baptized on that day.

Q. Has Whitsunday an octave?

A. Yes; but the last day of the octave is also kept as the Feast of Trinity Sunday.

Q. What does Trinity Sunday teach us?

A. It sums up all that we have been taught about the Father, Son and Holy Ghost.

Q. What is the rest of the Christian year called?

A. The Trinity season.

Q. What does this season keep before our minds?

A. The duties of the Christian life.

Q. Into what two parts is the Christian year divided?

A. Two. The first part, from Advent to Trinity Sunday, teaches us the doctrines of our Faith; the second part teaches us the duties of our Christian life.

Q. How many Sundays after Trinity may there be?

A. There may be as many as twenty-seven, or as few as twenty-two, according as Easter comes early or late.

Q. For how many Sundays after Trinity are services appointed in the Prayer Book?

A. Twenty-five.

Q. What is done if there are more than twenty-five Sundays after Trinity?

A. The Collects, Epistles, and Gospels for those days are taken from those which were not used on the Sundays after Epiphany; but the Collect, Epistle and Gospel for the 25th Sunday after Trinity must always be used on the Sunday next before Advent.

Q. What is the first Saint's day in June?

A. S. Barnabas the Apostle's Day, June 11.

Q. How did S. Barnabas die?

A. He probably suffered martyrdom in Greece?

Q. What Saint's day comes next in June?

A. S. John the Baptist's Day, June 24th.

Q. Who was S. John the Baptist?

A. He was sent to prepare men for the coming of Christ. (S. Matthew iii. 1-3).

Q. What other Saint's day comes in June?

A. S. Peter's Day, June 29th.

Q. Where did S. Peter work, and how did he die?

A. He preached in Syria and Asia, and was crucified for the Faith.

Q. What Saint's day comes in July?

A. S. James the Apostle's day, July 25th.

Q. What did S. James do?

A. He was the first of the Apostles to die for the Faith. (Acts xii. 2).

Q. What festival of our Lord comes in August?

A. The festival of the Transfiguration, August 6th.

Q. Of what does this festival remind us?

A. It tells us how Christ showed Himself in

His glory to three of his Apostles. (S. Matthew xvii. 1-19; S. Luke ix. 28-36).

Q. What Saint's day comes in August?

A. S. Bartholomew the Apostle's Day, August 24th.

Q. How did S. Bartholomew die?

A. He was slain for the Faith near the Caspian sea.

Q. What Saint's day comes in September?

A. S. Matthew the Apostle and Evangelist's Day, September 21st.

Q. How did S. Matthew die?

A. He suffered martyrdom in Chaldea.

Q. What other Holy Day comes in September?

A. S. Michael and All Angels' Day, September 29th.

Q. Who are the Angels?

A. They are the Spirits who do God's service in Heaven and succour and defend us on earth. (See Collect for the Day).

Q. Who is S. Michael?

A. One of the Chief Angels, called an Archangel. (S. Jude 9; Revelation xii. 7).

Q. What other great Angel do we read about in the Bible?

A. The Angel Gabriel. (S. Luke i. 11-19).

Q. Can we ever become Angels?

A. No; they are a different kind of beings from us.

Q. What Saint's day comes first in October?

A. S. Luke the Evangelist's Day, October 18th.

Q. Was S. Luke a martyr?

A. Yes; but we do not know where he suffered.

Q. What other Saints are commemorated in October?

A. S. Simon and S. Jude, the Apostles, October 28th.

Q. Where and how did these Apostles die?

A. They suffered martyrdom in Persia.

Q. What Holy Day occurs at the beginning of November?

A. All Saints Day, November 1st.

Q. Whom do we commemorate on this day?

A. All who have died in the Christian Faith.

Q. How should we keep all the Saints' days?

A. In loving memory of the dead, and by trying to follow the example of their holy lives.

Q. What are the Ember days?

A. Days of fasting and prayer for those who are to be ordained to the ministry.

Q. When do the Ember days occur?

A. They are the Wednesday, Friday and Saturday after the First Sunday in Lent, Whitsunday, September 14th and December 13th, these being just before the regular times for ordination.

Q. Does the Bible teach us to pray for those who are set over us in the Ministry?

A. Yes. (II. Thessalonians iii. 1).

Q. What regular weekly feast day is there in the Church?

A. All Sundays are feast days.

Q. Of what does every Sunday remind us?

A. Of our Lord's Resurrection.

Q. Who began the custom of keeping Sunday as a Church feast?

A. The Apostles of our Lord Jesus Christ. (Acts xx. 7; I. Corinthians xvi. 2; Revelation i. 10).

Q. What day of the week were the Jews required to keep sacred?

A. The seventh day, called the Sabbath. (Exodus xx. 8-10).

Q. Is this law which was given to the Jews binding upon us?

A. No; the law of Moses was fulfilled in Christ.

Q. But are we not equally bound to keep holy the day which the Church orders to be kept?

A. Yes; for we are bound to obey the Church's law in all these things.

Q. What offering of our time is due to God?

A. We ought at least to set apart one day in the week for the service of God in His Church.

Q. How should we keep Sunday?

A. It should be the most joyful of days, for on it Christ rose from the dead.

Q. Is it right to call Sunday the Sabbath?

A. No; Saturday is the Sabbath, and is a Jewish feast day.

Q. What should we do on Sunday?

A. We should rest from labor, go to Church, and if possible perform deeds of mercy and kindness.

Q. What does the Church teach us about all Fridays in the year?

A. All Fridays are fast days.

Q. What should we call to mind on Fridays?

A. We should remember how Christ died for us on Friday.

Q. How do we keep fast days?

A. By denying ourselves in the matter of food, and by being sorry for our sins.

CHAPTER XXXII.

CHURCH ORNAMENTS, SYMBOLS AND RITUAL.

Q. How do we try to ornament our churches?

A. So that everything which we see in them will teach us some truth.

Q. What do we call objects which teach religious truth?

A. Symbols.

Q. What is the Chief symbol of the Christian's Faith?

A. The Cross.

Q. What other symbols did the early Christians use to remind them of their belief?

A. They used the Chi Rho, P , these being the Greek letters for Ch. R., the first letters of "Christ."

Q. What other Greek letters are used to remind us of Christ?

A. Alpha and Omega (Α. and Ω.), the first and last letters of the Greek alphabet, remind us that Christ is the beginning and the end of all things.

Q. What do the letters I. H. S. mean when they are used as a Christian symbol?

A. These are really three Greek letters and are the beginning of the word "Jesus."

Q. Of what is the triangle, or the three leaves joined together, a symbol?

A. Of the Holy Trinity, or Three in One.

Q. Into what two great parts are our Church buildings divided?

A. Into two; the Chancel where the minister stands, and the Nave, where the people are.

Q. What is the most sacred part of the Church?

A. The Sanctuary, or place where the altar is.

Q. What makes this place sacred?

A. The Altar at which is celebrated the memorial feast of the Holy Communion.

Q. How is this place separated from the rest of the Church?

A. By an Altar rail.

Q. Who alone should be allowed to go within this rail?

A. Only the clergy, and those who have some work to do about the Altar.

Q. What shelf is usually put upon the Altar?

A. A retable to hold all ornaments which may be used there.

Q. Ought ornaments to be placed on the Altar?

A. No; it is more reverent to put nothing on the Altar but the things which are used in the service.

Q. What ornament is usually placed upon the retable?

A. A cross of wood or metal.

Q. What does the cross mean when it is put on the centre of the retable.

A. It means that all of our faith and hope comes to us through the death of Christ upon the cross.

Q. Are candles ever used as symbols in our Churches?

A. Yes; they are sometimes used upon the retable.

Q. What was the origin of this custom?

A. At first candles were used to give light, but afterwards they were used for beauty and as symbols.

Q. Of what are they symbols ?

Q. Of Christ, Who is the Light of the world. (S. John i. 7, 8, viii. 12).

Q. Did God ever order lights to be used in His House ?

A. Yes ; Exodus xxv. 31, (Note Revelation i. 12, 20, iv. 5).

Q. What is sometimes used to ornament the Altar itself ?

A. A cloth of some rich material.

Q. This is usually made in two parts ; what are these called ?

A. The part which covers the front of the Altar is called the frontal, and the part which covers the top and hangs down to the frontal is called the superfrontal.

Q. What is the Credence ?

A. The Credence is a shelf at one side of the Chancel, to hold the sacred vessels before they are needed in the service.

Q. What are the robes of the clergy called ?

A. Vestments.

Q. What is a cassock ?

A. A long black coat worn under other vestments.

Q. What is a surplice?

A. A loose white vestment worn at all ordinary services.

Q. What is a stole?

A. A band or scarf worn by the Priest over his shoulder and hanging down in front.

Q. What is an alb?

A. A long white robe worn at the Communion service.

Q. What is a chasuble?

A. A vestment worn by a priest over the alb.

Q. Why are the alb and chasuble worn at the Communion service?

A. Because they were ordered to be so used many years ago, and they mark the Communion as a special service.

Q. What is placed upon the Altar at the time of the Communion service?

A. A fair linen cloth.

Q. Are any other pieces of linen used in the service?

A. Yes, several smaller pieces for reverence and convenience.

Q. What are the silver vessels called which are used in this service?

A. A Paten, or plate for the bread; a

Chalice, or cup for the wine ; and a Flagon, or Cruets to hold the wine before it is poured out.

Q. What does the priest sometimes place under the sacred vessels and upon the Altar?

A. A square of linen called a Corporal, to catch any crumbs that might fall from the Paten.

Q. What is used to keep this corporal always fresh and clean?

A. It has a case, called a Burse, to hold it.

Q. What is put over the Chalice to prevent anything from falling into it?

A. A square of cardboard covered with linen, which is called a Pall.

Q. What is placed over both Paten and Chalice before and after Communion?

A. A Veil.

Q. What is the name of the small square of linen with which the priest wipes the sacred vessels clean after all have received the Communion?

A. It is called a Purificator.

Q. What colours are used in our Church as symbols?

A. White, Red, Purple, Green and Black.

Q. What is white a symbol of?

A. Of joy ; and it is used on the joyful festivals of our Lord Jesus Christ.

Q. What does red teach ?

A. Red teaches the idea of zeal or courage, and is used on the days of Martyrs who were brave unto death.

Q. What other reason is there for using red on Martyrs' days ?

A. To remind us how they shed their blood for Christ.

Q. Why is red used on Whitsunday ?

A. To remind us how the Holy Ghost came down upon the Church in the shape of red tongues of fire, giving zeal and courage to those who received Him.

Q. Of what is purple the symbol ?

A. Purple is the quiet colour of sorrow or mourning.

Q. When is purple used, and why ?

A. Chiefly in Advent and Lent ; because in these seasons we are to be specially sorry for our sins.

Q. When is black used ?

A. On Good Friday, which is the Church's day of deepest mourning.

Q. When is green used ?

A. On all the ordinary days of the year.

Q. Why ?

A. Because green is the ordinary colour of the world, and it teaches us in our ordinary daily lives to follow Christ our Lord.

Q. Is there another reason for using green on these days?

A. Yes; because Christ entered into the common life of man, and we use green to show that we all belong to Him.

Q. In what way is it good to use these colours?

A. Only to remind us of great truths and of our Christian duty.

Q. Is there any meaning in the position of our bodies in divine service?

A. Yes; we kneel in prayer, stand in praise, and sit to hear the Word of God.

Q. Why does the minister in the service turn sometimes to the people and sometimes toward the Altar?

A. He turns to the people when he is speaking to them in God's name; and he turns toward the Altar when he is speaking to God in their name, or with them.

CHAPTER XXXIII.

Q. Whose life are Christians told to imitate?

A. The life of Jesus Christ their Lord.

Q. What was the character of His life?

A. He lived a sinless life for the glory of God and for the good of men.

Q. What three lines of duty are laid down for man?

A. Duty to his God, duty to his neighbour and duty to himself.

Q. What is the sum of man's duty toward God?

A. To love Him above all else..

Q. Why should we love God?

A. Because He loves us and watches over every minute of our lives.

Q. What does God ask us to do as our duty toward Him?

A. To worship Him by prayer and thanksgiving.

Q. When should we do this?

A. In church, and also every morning and evening at home.

Q. Why does God require this?

A. For His glory and for our good, that we may learn to know Him, and so fit ourselves to live with Him in Heaven.

Q. What is our duty to our neighbour?

A. To love him as ourselves.

Q. What does this mean?

A. It means that we are to be unselfish and thoughtful for others.

Q. Is this also for our own good?

A. Yes; it makes us happier both now and in the next world.

Q. If we love our neighbours better than ourselves, what kind of people shall we be?

A. We shall be honest, faithful, kind and forgiving.

Q. What is our duty to ourselves?

A. To keep ourselves pure from every evil.

Q. Why should we do this?

A. Because our bodies are the temples of God's Holy Spirit.

Q. Where are we taught this solemn truth?

A. In I. Corinthians iii. 16, 17. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Q. How can we defile the temple of God?

A. By sin in thought, word, or deed.

Q. What other reason is there for keeping ourselves from sin?

A. Out of love for God, Whose only Son died to save us from sin.

Q. Can we enter Heaven so long as sin is in us?

A. No; we must try to put away sin and become fit for Heaven.

Q. Does God expect us never to commit sin?

A. No; that would be impossible for us, but God expects us to try with all our might to resist sin.

CHAPTER XXXIV.

DEATH.

Q. What is Death?

A. It is the separation of man's soul from his body.

Q. Is death the end of man?

A. No; but it is the end of man's life on earth.

Q. What happens to the body at death?

A. It returns to the earth from which it came.

Q. What happens to the soul?

A. It is carried to a place called Paradise.

Q. Does the soul die?

A. No; the soul is immortal.

Q. How should we think of death?

A. We should think of death solemnly, but not with dread.

Q. Why should a Christian have no horror of death?

A. No Christian need fear to go where Christ has been before him.

Q. How should we prepare for death?

A. We should be prepared for death by living according to God's will.

Q. What choice must we make before we die?

A. We must choose between Good and Evil, between God and Satan.

CHAPTER XXXV.

PARADISE.

Q. What is Paradise?

A. The place in which the souls of those who die wait for the Judgment of God.

Q. Is Paradise the same as Heaven?

A. No.

Q. How can we learn this clearly from the example of Christ's life and death?

A. When Christ died His soul went to Paradise; but He did not go to Heaven until after the Resurrection of His body.

Q. How do you know that His soul went to Paradise first?

A. On the Cross, He said to the dying thief, "To-day shalt thou be with me in Paradise." (S. Luke xxiii. 43).

Q. How do you know that this did not mean Heaven?

A. Because after His resurrection He said to Mary Magdalene, "I am not yet ascended to My Father." (S. John xx. 17).

Q. Has any man except Jesus ever gone to Heaven?

A. No. (S. John iii. 13).

Q. Are the souls in Paradise asleep?

A. No; they know what is about them. (S. Luke xvi. 19-31. I. Peter iii. 19. Revelation v. 9, 10).

Q. What are the souls in Paradise waiting for?

A. For the Resurrection of their bodies, and the Judgment.

Q. What is the state of the righteous?

A. They are in peace, and have also a foretaste of the greater joy of Heaven.

Q. What does God do for them in Paradise?

A. He makes them ready for the life of Heaven.

Q. How is this done?

A. They are free from temptation; and, their eyes being open, they grow holier through the knowledge and love of God.

Q. What is the state of the wicked?

A. They are in misery; and they look forward to the greater punishment of Hell.

Q. What is Hell?

A. The place of darkness reserved for those who cannot enter Heaven.

CHAPTER XXXVI.

HEAVEN.

Q. What is Heaven?

A. The immediate presence of God.

Q. When will men be received into Heaven?

A. After the Resurrection and the Judgment.

Q. What is the Resurrection?

A. The rising of men's bodies from death to be joined once more to their souls.

Q. How do we know that there will be such a resurrection of the body?

A. Because Christ rose in the body, and He is called the first fruits of those who sleep. (I. Corinthians xv. 20).

Q. In the Resurrection will our bodies be just as they are now?

A. No; they must be changed and made like Christ's body. (Philippians iii. 20, 21).

Q. What kind of bodies will they be?

A. Spiritual bodies.

Q. Where must all men stand at the time of the Resurrection?

A. Before Christ to be judged. (Romans xiv. 10).

Q. What reward will He give to those who have tried to serve Him?

A. He will take them into Heaven to live forever with Him. (S. Matthew xxv. 41-46).

Q. What will be done to those who have denied Him?

A. They will be cast into outer darkness. (S. Matthew xxv. 31-40).

Q. Can the wicked ever be received into Heaven?

A. There is no word of Scripture which says that they can.

Q. May we hope that God will receive them at the last?

A. We must not dare to hope for things about which God has not chosen to speak.

Q. May we trust to God to do what is right?

A. Yes; for we know that whatever God does is both loving and just.

Q. What is the only safe plan for us?

A. To live so that we may be fit for Heaven.

Q. How is it possible that man can enter God's home in Heaven?

A. Because God has joined man to Himself in Jesus Christ His Son.

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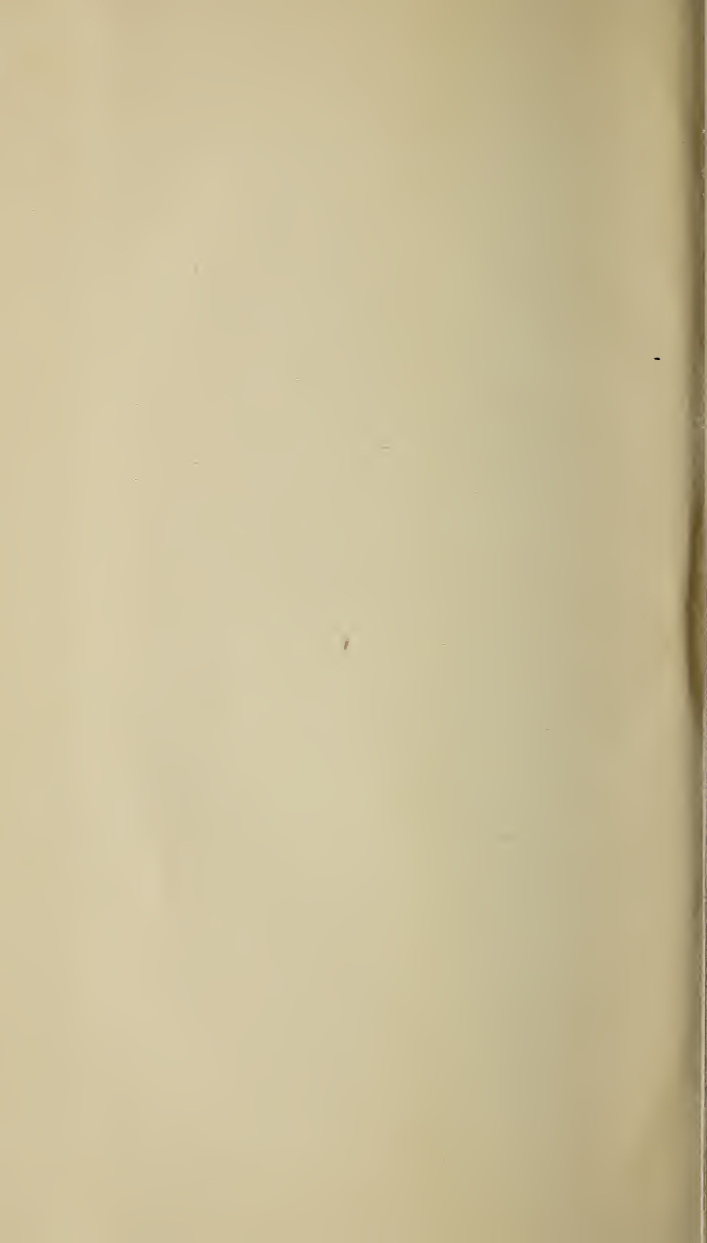
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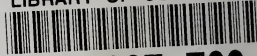
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